

161. 6
TWO
SERMONS,

on these wordes of *Peter*
the Apostle:

Honour all men:

Love brotherly fellowship.

Epist. 1. chap. 2. vers. 17.



Preached at Marleborough the se-
uenth of Nouember, and fift of Ia-
nuarie 1595. by Charles Pynner,
Minister of the Church of Wot-
ton-Basset in North-
wiltshire.

Gal. 6. 10.

*While we haue time, let vs do good vnto
all men; but especially vnto them, which
are of the household of faith.*

LONDON

Printed by Thomas Creede.

1597.

SELECTIONS

TO THE APPOINTMENT
OF THE
JUDGES OF THE
COURT OF COMMONS
IN THE
YEAR OF OUR LORD 1727.

I hereby certify that the
Honourable the Lord
Mansfield, Chief Justice
of the King's Bench,
has been appointed
Judge of the Court of
Commons.

Witness my hand and
the Seal of the Court
at London this 10th
Day of January 1727.

LONDON

Printed by Thomas Garton.

1727.



TO THE RIGHT HO:
nourable, and my especiall good
Lady, *Anne*, Ladie de La VVarr,
wife vnto the L. de La Warr that now
is a grace, mercie, and peace, from
God the Father, and from
the Lorde Iesus
Christ.



Adame, when at
the request of my
worshipfull and
godly friend, Ma-
ster *Iohn Bailiffe*,
the Maior of *Marl-
borough*, I had there preached these
two Sermons; I purposed euen
the (though thwarted til now by
some occasions) to offer the same

A iii

vnto

THE EPISTLE

vnto your Ladiship, in part of payment of a much greater summe, which for many your benefites (as manie knowe, and my selfe most willinglie acknowledge) is due vnto you. And the rather I haue done this, and in this kinde sought some part of recompence, because as *Dauid* sayth vnto God,

One day in thy Courts, is better then a thousand:

So your whole life telleth vnto others, and to mee especially, that one Sermon, yea one sentence of the Lawe of GOD,

is dearer vnto you then thousands of Gold and Silver.

And therfore this spark of Gods grace, howe little so euer it be, (if any at al it be) I know will be accepted of your Ladiship, and all other of like spirite: in which
hope

Pfal. 84. 13

Pfal. 119. 73

THE EPISTLE

263

hope I haue bene bold to make it
publike : desiring it may worke
that good in others, which the
like labours of others by Gods
grace; (and I humbly thanke him
for this grace) in some measure
hath wrought in mee. And I pray
God this zealous care may still be
in vs, & chiefly in those that haue
receiued most, to helpe the which
especially haue neede thereof, as
lacking the liuelie voyce of their
owne pastours. In the want of
which duetie in many most lear-
ned (of whome, howe many, haue
receiued how many taléts, which
go not abroad, or so broade as
they might) euen he, which hath
receiued a little (I speake for my
selfe) may, I trust, bee allowed to

A iii.

giue


THE EPISTLE.

giue a little. Which if there be a willing minde first (as sayth the Apostle) it is accepted according to that a man hath, and not according to that he hath not.

The Lord Iesus preserue your good Ladyship, with my honourable good Lord, and your happy children (happie, if they knowe their happinesse of such their parents:) and increase in you the graces of his holy spirite. Amen.
From London the second of August. 1597.

Your Honours bounden, and in
all dutie to commaund:

Charles Pynner.



THE FIRST Sermon.

1. Pet. Chap. 2. Verſ. 17.

Honour all men.



He Apostle in these words, not so much teacheth the faithful to whome hee writeth, as exhorteth them vnto certaine duties, which it seemeth they knew before. Like as himselfe in this, and his other Epistle, with the rest of the Apostles, and indeede all the holy Scriptures, both of the old and new Testament, are very plentiful in this matter of exhorting. *These things commaunde*
and

1. Tim. 4. 11

and teach, saith Paul to Timothee, the first & fourth. That which is taught must be commaunded like as that which is commaunded must first bee taught. Which sheweth our dulnes (decreely beloued) and how restie we are, and needing a spurre in the knowen way.

And yet it may bee, many Philips here, not so vnwilling to embrace their dutie, as not knowing what dutie is, that they may embrace it. In the fourteenth of Iohn, If ye had known me (saith Christ) ye should haue knowne my father also: and from henceforth ye know him, and haue scene him. Phillip saide vnto him, Lord, shewe vs the Father, and it sufficeth. So we shew vs what it is to honour all men, and we will honour them: What is the brotherhood, & we will loue them: what it is to feare God, and we will feare him: and so forth. But Iesus said vnto him: Phillip, I haue beene so long time with you, and hast thou not knowne me?

Iohn. 14. 7,
1, & seq.

me: he that hath seene me hath seene my
Father. I cannot challenge you, as
Christ doth Philip, I haue bene so long
time with you: for I haue bin seldome
with you. Neither yet can your own
Pastours so challenge you, notwith-
standing their bodily presence,
which you haue had much longer
time, then Christ was with his dis-
ciples: because they haue nor so
preached and shewed Christ vnto
you, as Christ his father to his disci-
ples.

And whence this deadly plague
should come, I knowe not, except
partly from the the meafels of the
Gergesites, contented, rather then
they would bee, at any cost with
Christ, to be without him: and partly
from the seueritie of God against
this sinne and others: who despiserh
vs in this prophanenesse, as once his
owne people, *Israel* and *Juda*, in the
eleventh of *Zacharie*, the Lorde by
the Prophet denouncing thus: *Then*
I said,

Zach. 11.9.

THE FIRST

Math. 23, 38

Isa. 3, 12

2. Cor. 4, 6

I saide, I will not feede you: that that
dyeeth, let it die: and that that perisheth,
let it perish. As Christ also telleth
them in the 23. of Mathew, that
they are giuen ouer: Beholde (saith
he) your house is left vnto you desolate.
O my people (saith the Lord by E(say)
They which leade thee, misleade thee,
and hide from thee the way of thy
pathes.

And yet lo (decrely beloued)
some parte of your pathes, as a stran-
ger that passeth by, and is content to
go a little with you, to shewe you
the way that GOD hath shewed
him. (For God that commaundeth the
light to shine out of the darkenesse (saith
the Apostle, the second to the Corin-
thians, chap. 4. ver. 6.) is he, which hath
shined in our hearts, to giue forth the
light of the knowledoe of the glorie of God
in the face of Iesus Christ. And hee it is
which hath lighted our candle: nor
that we should put it vnder a bed or
vnder a bushet, but on a candlestick,
that

that it may giue light vpon the whole house. And, loe now it shineth vpon your candlestick, to shew you some parte of the way, which you must walke.

The first steppe whereof, is this, *Honour all men*: the seconde this, *Love brotherly fellowship*, or the *brotherhood*: the third this, *Feare God*: and the fourth and last this, *Honour the King*.

And yet it seemeth this last point needed not to haue bin added by the Apostle, hauing spoken so largely at the first, saying, *Honour all men*. For is the King no bodie? Yes verily, hee is more then any besides: and therefore hath a speciall honour by himselfe. In which respect the Apostle saith againe more distinctly and particularly of him, *Honour the King*, but of this in place.

Wee haue therefore heere in the first place or point of this exhortation, *Honour all men*, a generall honour,

honour, which respecteth all men, as well those from whom it is due; as those vnto whom it is due: that is to say, an honour which all men owe to all men; and each man to each, and euerie man: the King himselte not excepted, in that dutie which hee oweth to his meanest subiect. And therefore is hee called both by prophane writers, as also by the prophets, and namely *Ezechiel the 34. The shepheards of the people. VVato the shepheards of Israel.* And again. *Hear the word of the Lord, O ye shepheards.* Where hee speaketh as well to the ciuill, as Ecclesiasticall Magistrate, as it is in the Psalme, *Thou didst leade thy people like sheepe by the hand of Moses and Aaron.* The office therefore of Kings and rulers, is to leade and feed the people, and to doo them good; And this is the thing which so generally is here commanded, & commended vnto vs by the name of Honour; euen our dutie of dooing good

Exec. 34. 2.

Verf. 9.

Psal 77. 20.

good vnto al that especially need our
 good. For first that this is due, it ap-
 peareth by another Apostle, saying,
Looke not euerie man on his owne things:
but euerie man also on the things of other
men, Philip. 2. and 4. And againe, to
 the Galathians, the 6, and 10. *While*
we haue time let vs do good vnto al, *speci-*
ally those that are of the household of faith.
 And in the third of the Proverbs, *Prou. 3. 27.*
Withhold not good fro the owners ther-
of, when it is in thy power to do it. Where
 note, that hee calleth the needie the
 owners of thy good, or benefit, as
 due vnto them: the enimie himselte
 not excepted: considered, not indeed
 as an enimie (for that is not possible,
 vntlesse wee should conspire against
 our selues) but as a man, and so com-
 meth hee within the compasse of
 this honor of the Apostle, *Honour all*
men. For this honor, as all other du-
 ties, must not onely bee pure and
 without hypocrisie, but full & per-
 fect in all her parts; not partiall, ex-
 cluding

Phillip. 2. 4.

Gal. 6. 10.

Prou. 3. 27.

Math 5:
44, 45, 46,
48.

cluding any, but including all, euen
the enemy: as Christ also teacheth
vs by his owne example, in the fifth of
Mathew. But I say vnto you, loue your e-
nemy: blesse them that curse you, do good
to them that hate you, & pray for thē that
hurt you, and persecute you, that ye may be
the children of your Father which is in
heauen. For hee maketh his Sunne to rise
on the euill, and on the good, and sendeth
ruine on the iust and vniust. Ye shal there-
fore bee perfect as your father which is in
heauen is perfect.

And secondly that this duty done,
is honour, it is plaine also by the for-
mer Apostle, in the fifth of the first
to Timothy. The elders (saith he) which
rule well, are worthy of double honour,
specially they that labour in the word and
doctrine. Where hee speaketh pro-
perly of the wage and maintenance
of the minister, to be allowed vnto
him according to the waight and
worthinesse of his worke and labor,
as appeareth by that that followeth.

For

For the Scripture saith: (saith the Apostle) *Thou shalt not muffle the mouth of the Oxe that treadeth out the corne.* And againe, *The Labourer is worthy of his hire.* And in the same place speaking of poore widowes that liued well, and had no kindred able to releeue them, hee commendeth them to the prouision of the Church, and saith, *Honour widowes that are widowes in deede.* And in the 15. of *Matthe* Christ very sharply reprocueth the Scribes and Pharisees, for loosing the bands of this dutie, and bringing this honour into contempt in children towards their parents, especially such as were poore and needie, & lay (as we say) vppon their childrens hands. For these hypocriticall & couetous Maisters had so preferred in holinesse and worthinesse, *the gold of the Temple, before the Temple, and the gift of the Altar before the Altar,* because they could sweep away the gold and the gifts, and turn them to

Vers 18.

Vers 3.

Matth 23.

B

the

10 THE FIRST

the maintenance of their pompe and pleasure; that the people as (they taught them) did euer well to *bring, bring.* And howe euill so euer they were, and whatsoeuer euill they had done, as a thiefe that robbeth on the Plaine, yet if the Priest had receiued their gifts, and sanctified them in the Temple, they were as safe (as they thought) and as well shrowded in this hipocrisie from all danger of the wrath of God, as the theefe is in his den, as the Lorde also by the Prophet *Jeremie* obiecteth to them.

Iere: 7, 11

¶

And this went so farre (as I sayde) that if a sonne, or a daughter, (who themselues had somewhat, and had their father and mother relying on them) had carried all to the Temple, and left themselues so needie, that scarcelic, or not at all they were now able to relieue their Parents, yet all was well. For if the father or mother complaining for maintenaunce, the sonne had answered, *Gift*, as it

is

is in the fifteenth of *Matthem*, or as in the seventh of *Marke*, *Corban*, that is gift: (The Verb is wanting which must bee supplied, thus, *gift it is*, or, *become gift*, and giuen alreadie, wherewith thou mightest bee helped and relieued at my handes;) he was free, that is to say, *faultlesse*, by theyr doctrine. VVho to establish theyr owne Tradition, of freeing men from sinne, in such a case as this, had abrogatē (as Christ chargeth them) the commaundement of GOD, saying, *Honour thy Father and thy Mother*. And againe, *I will haue mercie and not sacrifice*. This mercie therefore, comfort, and reliefe, which shoulde bee bestowed vpon the needie parents, is the honour, which the Sonne or Daughter oweth vnto them, in case, more then gifts or sacrifices vnto the Temple; and therefore is honor in deed: which God so esteemeth of, and so alloweth to bee done, that rather

then it should not be don, he is content to want some part of his owne outward honor, as here we see.

And in deede these, I meane the needie of all sorts, specially those that concerne vs most, are the liuelie Images, which our Papall men, and great Pharisaicall doctours shoulde haue taught the people to honour, and to bring their gifts and presents vnto, and not to the Church walles and windowes, to stockes and stones, Roode-lostes, and the like, stumbling at the same stone that their fathers did. For there is in the person of man aboue al other things, a certaine excellencie and dignitie, as the Image of God, so to be honored of vs, that wee preserue it by all meanes possible. And therefore in the Lawe of murther it is ordained, that hee that sheddeth mans blood, by man shall his blood be shedde, because hee destroyeth the Image of God. *What is man* (saith

David)

David) that thou art mindfull of him? ^{psal. 8. 6.}
 Thou madest him little inferiour to the ^{Heb. 2. 6, 7}
 Angels, thou crownedst him with glo-
 rie and honour, and hast set him aboue the
 workes of thy handes. Which is as true
 of him that hath nothing (if we re-
 spect the right and prerogatiue of
 his creation) as of him that hath all
 things, and wanteth nothing. In
 the Lawe it is commaunded, that if
 thineighbour's Oxe, or Ass goe a-
 stray, we shall turne them into the
 way. Hath God care of Oxen?
 Doubtlesse he hath. But much more
 of thineighbour himselfe. For after
 the same sort Christ reasoneth in the
 12. of Mathew, What man (sayth he) ^{Mat. 12. 12}
 shall there bee among you, which if he shall
 haue a sheepe fallen into a pit on the Sab-
 bath day, will not take it, and lift it vp?
 How much more then (saith he) is a man
 better then a sheepe? This betterment
 therefore and excellencie of mans
 creation must be honored and atten-
 ded of vs with all helps necessarie to

maintaine it. For this is the greatest honor that we can do vnto it.

As in deed what greater shewe of contempt (which is contrarie to honour) can there be then this, to turne away the face, and so little to regarde a thing, as not to bestowe the looking on it. Euen as they do which denie these duties of loue and compassion towardses their needie brethren. *Give to him that asketh, and*

Math: 5, 2

from him that would borrow of thee, (sayeth Christ) turne not thou away.

Isay 58, 6, 7

Is not this the fast that I haue chosen? saith the Lorde by Esay in the fiftie eighthe Chapter) to loose the cruell bandes, and let the oppressed go free; to deale thy bread to the hungry, when thou seest the naked, to couer him, and not hide thy selfe from thine owne flesh? And therefore the Priest and the Leuite despised the man which fell into the handes of Theeues, and lay wounded and half dead betweene Hiericho and Hierusalem. For they came by and looked on him

him (sayth the text) as stumbling at a Dogge. But then it followeth, *They passed by on the other side*, in contempt of him. As indeed what greater contempt of his person then this, to passe so by, and to see him perish. Like as it was honourable done of the Samaritanes to take him vp, comfort him, and provide for him. A worke more acceptable, and more necessarie to bee done (as the case may require) then diuine Service it selfe vpon some Sabboth day. As Christ in manie places sheweth vs, and namely in the third of *Marke*, in the example of the man with the withered hand. Luke 9, 32
Marke 3, 1, 3
3, & c.

Out of which place we may reason thus for the poore man, agaynst the contempt of the Priest & Leuite, that because they did not saue life when they might, they did euen kill him. For whē the enemies of our Saniour Christ watched to see if vpon the Sabboth day he wold heale this man

16 THE FIRST

Verf. 4

with a withered hande, he being about to do it, first to conuict their malice, reasoneth thus: *Is it lawfull (saith he) to do a good deed on the Sabbath day, or to doo euill? to save life or to kill?* Where hee yeeldeth thus much against himselfe, that if hee had not done that good deed to the poor impotent person, he had done euill; and if he had not giuen life to that dead member of his, he had so farre killed him. And therefore, as here he healeth him, so it is saide in the 8. of *Mathew*, that he healed all that were brought vnto him. And though hee were often sought, yet (opportunities obserued) we neuer reade that he denied, or turned backe any.

For where both these, as partes of dunie, are commaunded vs, *Depart from euill, and doo good: Ceasse from euill, learne to doe well*: one alone is not sufficient. And therefore in the 12 of *Mathew*, Christ sayth, *He that is not with mee, is against mee; and he that gathereth*

Psal. 37, 27

P al. 1, 17, 18

Matt. 12, 30

thereth not with mee scattereth. And
 Salomon in the tenth of the *Proverbs*, *Prov. 10, 26*
As Vineger (sayeth hee) *to the teeth,*
and smoke to the eyes, so is the slouthfull to
him that sendeth him: that is, hee of
 whom dutie is required to bee done,
 and doth it not. And though in the 9.
 of *Marke*, Christ there seemeth to
 say as it were the contrarie, *Let him a-*
longe, hee that is not against vs is on our *Mhr 9, 40*
part: yet hee meaneth thus, and vn-
 derstandeth it by comparison thus,
 hee is so farre forth with vs, as hee
 is not agaynst vs, and better then he
 who not onely is not with vs, but
 also agaynst vs. For as dutie is in-
 tirelie kept in both these poynts, *De-*
cline from euill, and do good: so is it bro-
 ken in both, as when wee not onely
 doe no good, but actuallie doe
 euill. And our Sauour Christ in
 that place of *Marke*, speaketh of one
 that was inclining and comming to
 the Gospell, and did him and his
 Disciples no harme, though as yet
 he

THE FIRST

he did them no good, nor kept their
company, as there we reade.

But this Cain had not learned,
as appeareth by his churlish answer
to GOD, *Am I the keeper of my Bro-
ther?* It might haue beene answered
by God; Yes indeed art thou the kee-
per of thy brother, and to see to him;
and therefore much lesse shouldest
thou haue killed him, as now thou
hast doubly done: first, by not kee-
ping him; and then in killing him.

And doth not this brood of Cain
live yet with vs? & is not this voyce
too often heard? *Am I the keeper of
my brother?* must I looke to him? let
him looke to himselfe if hee will.
And although his neede be neuer so
great, and our hand neuer so strong,
yet for vs (as we say) hee may sinke,
or swim. These care not who wring,
Modo sibi sit bene, so they fare well.
And their doing, is as their saying,
(more the heathen wretches herein)
Euery man for himselfe, & God for vs all.

as if God were bounde to doo for them, and they will do nothing but for themselves.

And yet these bodies in which we liue, as it hath many members, so euerie member doth durie one to the other. This house in which we now are, and serueth vs for this assably, is so built, that one stone & iust stayeth vp another. And these verie Bookes, in which wee reade, are so made & compact, that letter serueth to letter, to make syllables, and syllables, words; and words, sentences; & by altogether wee reade, and learne knowledge. This durie therefore of seruing one another, & being common-weales men, not priuate-weales men; nature, and reason, & heathen can teach vs. *Non nobis solis nati* (saith one) *partim patria, partim parentes*, and so forth. *Ve are not borne onely for our selues, but partly our countrey, partly our parents, partly our friendes and neighbors will claime a right in vs.*

And

Gen. 2. 18.

And indeede God and nature it selfe, hath cast all (almost) into communities and societies, greater, or lesset, as Cities and families, as wee see: the Lorde so ordering it at the first for necessitie sake, as wee reade in *Genesis*, *Bonum est hominem non esse solum. It is good for man not to be alone.* Who therefore as hee receiveth his good from other, so ought hee to minister helpe, and doo good to other.

And therefore if thou do say with *Cain*, *Am I the keeper of my brother*, it shall be answered, Yes indeede art thou the keeper of thy brother, and thou must honour him, as the Apostle here commandeth, saying, *Honour all men.* And if thou do not so honour them as heere is taught, thou dost contemne them, and in contemning them dost kill them: as Christ before teacheth thee in the third of *Marke*.

Where I may conclude, that it is not onely the fire of the wrath of

God

God

God, which hath brought this desolation vpon this place, where yet we may beholde and see many heapes of stones and dust, moystened no lesse with the teares of the afflicted, then with the raine from heauen: but the carelesse & mercilesse hearts of many, which still suffer it so to bee. In whome if this of *Peter* had taken place, there should now haue beene no signe of this destruction amongst vs.

Specially, there beeing so many, who in the dayes of our peace haue receiued so much. For this of the Apostle, *Honour all men;* being spoken generally to all, doth yet so require this honor: to be done of all, vnto all, that he, that hath most, must do most, and he, that hath little, must doo according to his litle. Which if there be a willing mind first (as saith the Apostle) *2. Cor. 8. 12* it is accepted according to that a man hath; and not according to that he hath not.

And thus in doing this honour to all

22

THE FIRST

all men, wee must obserue the proportion which pertaineth to vs, according to our portion. For of him, that hath receiued much, much shall bee required: and of him that hath receiued little, little shall be required. The summer must beare more in the building then the iust or rafter, and if one talent may not bee digged into the ground, what shall be the iudgement of those euill seruants which haue hid many talents, but this, Take from them their talents, and binde them hand & foote, and cast these euill seruants into utter darknesse, there shall bee weeping & gnashing of teeth. And yet see in this parable, the euill seruant wasteth not his talent, nor abuseth it vnto oppression; but onely he useth it not at all, & doth no good with it. For of that seed of Cain, which oppresse, kill, and destroy, which griende the face of the poore, as it is in the third of Esay: and in the second of Amos, which sell the iust for money, and the needie, pro pari

Calceorum

Matth. 25

Isa. 3, 15
Amos: 2: 6

*Calceorum, for a paire of shoes; I will
speake no more.*

Only thus, for the order of this
honour, he, whose hand hath most
his charge is most : and he that hath
little hath charge for a little. Which
if euerie man would looke vnto, as
here wee are commanded to Honour
all men : Lord, what a heauen (as I
may so say) of help would there bee
amongest vs? and how true would
the prouerbe be, *Homo kannini Deus*
Man is God to man. And the poore
of the Land should be prouided for,
(as we are commanded in the 15. of
Deuteronomie) even by the superflui- Deut. 25. 7.
ties of manies aboundance. & seq.

And yet againe, as in this
honour heere required, wee obserue
a proportion in those from whom it
is due, so likewise ought wee to do
in, and as concerning those, vnto
whome it is due : and all must ho-
nour all, but not alike; even as all
are bounde vnto all, but not alike.
And

1. Tim. 5, 8.

And therefore the Apostle in the fifteenth of the first to *Timothie*, maketh them deereſt, who are neareſt to vs: *If there be any* (ſaith hee) *that provideth not for his owne, and namely for them of his owne houſhold, hee hath denied the faith, and is worſet then an infidell.* And in the 6. verſe of the ſame chapter, *If any faithfull man or faithfull woman* (ſaith hee) *have widowes,* meaning of their kintie, and which are neere vnto them, *let them miniſter vnto them,* that is, let them helpe and releue them, *and let not the church bee charged.*

Thus the father, oweth more to the childe; the husband, to the wiſe; the brother, to his brother; yea, the friende to his friende; (becauſe hee hath bounde him by a ſpeciall hand) then to any other. And if theſe will not honor theſe, protect and defend, helpe, comfort, and nourish theſe, (as too often we may ſee this honor wanting) it is becauſe we are fallen into the laſt times; of which the Apoſtle

possible forewarned they should be
greecuous, it would euen greecue any
godly minde to see the maners of
them: For men (saith he) shal be louers of ^{2. Tim. 3. 3}
themselves, couetous, proude, boasters, and
so forth. At length he addeth, without
naturall affection.

Which in a sort doubtlesse may be
extended euen to those also, which
deny this honour of which we speak
vnto their ioynt-neighbours, and
fellow-citizens: vnto whome by a
speciall band they owe more, then to
anie other; by reason of the mutuall
societie and cōiunction of the mem-
bers of the bodie politique, wherein
they are placed. And therefore ought
they more especially to reioyce and
suffer one with another, and to pro-
cure good one of another, because
the help or hinderance, the honour,
or rebuke of any member redound-
eth to the whole body, in which e-
uery member hath his part: as *Paule* ^{1. Cor. 12. 26}
also speaketh of the naturall bodie.

C

And

THE FIRST

Act. 7, 23,
8c.

Gal. 5, 15

Esay 3, 5

Esay 9, 20
31

And this made *Moses* first so seuer
and couragious against the *Egyptian*,
whō he slue in defence, & anenging
the cause of one of his brethren: and
afterwardes so carefull to agree his
Countri-men and brethren, which
stroue together, saying, *Sirs, we are bre-*
thren, why da ye wrong one to another. A
great wrong, & much dutie broken,
whē a brother shal wrong a brother;
a neighbor, his neighbor; one towns
man an other; a citizen, his fellow ci-
tizen: when enuie, & debate, deceit,
and oppression shal raigne amongst
them, as strife in the members of the
same body: which reacheth home.
For if ye bite (saith the apostle) and deuoure
one another, take heed lest ye be consumed
one of another. Which is the plague of
the people mentioned in *Esa. 3.* *Oppri-*
met in populo alter alterū; quisque praxi-
mum suum: One shall oppresse another a-
mongst the people; each man his neighbour.
As also in the 9. of the same prophe-
cie. *Every one shall eat the flesh of his*

owne

T SERMON

277.

vine wine; *Beniamin, Ephraim, and Benjamin, of amasseh; and both these against* Juda. And what of this? A citie, yea, a kingdom *denied in it self cannot continue.* Mat. 12, 19

For it is not the honor of our times that can hold it vp; so light & foolish and full of flattery, that I am ashamed to name it; and yet many make a pride and a vertue of it: as if vertue were made of words, as *wood* of trees: & therefore thus forsooth, father, & brother, & vñele, & cosen, & captaine, & master, when indeed there is no such maner link or bād between thē. And when they light on any of these, or any other their louers, & friends, vpon whom they will bestow any of this court-holy-water, thē cap & knēe; & smooth & fine words, & low curtsy, and broad embracing, as if we would reach them a peece of our heart. But if any of these need our help, that is, honor in deed; then *S. James* his charity; *Abate crumpe, alle soite, &atura-
mini: Go in peace, bee ye warmed, and*

122, 2, 6

filled: but we giue them not the things that
are fit for the bodie. What profite is in
this? saith the Apostle.

And yet wee are so vsed to this vn-
profitable, yea, reprothfull honour,
that wee cannot leaue it: but euen
when wee haue in hande some mis-
chiefetowarde men, they shall yet
haue some of this honour therwhile
to hide it, like that was bestowed on
our Sauiour: *Haile King of the Iewes;*
and smite him on the face. Or, as Ju-
das, *Haile Maister*, kisse him, and be-
tray him.

And yet (my brethren) neither
this, nor any thing which before
hath beene taught vs, is brought to
abridge all outward honour, or
shew of outward reuerence. Which
wee acknowledge also to bee due,
Suo modo, in a certaine manner, euen
from all men, to all men, and from
each man to each and euerie man,
as is the other honour in fact be-
fore mentioned. Which as it is indeed
harder,

harder, and asketh cost, and therefore
 also is more high and excellent so
 that likewise is of that praise, & price,
 that it ought not to be neglected, but
 embraced of vs. For God hath so im-
 printed his owne Image in vs, that
 each man moued with a proper and
 serious sense of his finnes, acknow-
 ledgeth his owne basenesse, and gi-
 ueth reuerence vnto him, which
 scarcely will acknowledge it to bee
 due vnto him, because hee feeleth
 his finnes, as the other doth. And
 here is a right good straining of cur-
 rency, when (as Peter willet vs in the
 fifth Chapter of this Epistle) we sub-
 mit our selues euery man one to another.
 According also to that golden rule of
 the Apostle in the second to the Phi-
 lippians: Let euery man thinke better of
 another than of himselfe. And in the 12.
 to the Romans: In giuing honour, as one
 before another. Rom. 12, 10.
 This would take vs downe from
 the vpper end of the table, and make

1. Pet. 5, 5

Phil. 2, 3

Rom. 12, 10

1. Pet. 5, 5

Phil. 2, 3

Rom. 12, 10

THE FIRST

Luke 14, 7
8, &c,

us of our selves seeks the lower
 doomes first: and then the maister of
 the house would let vs vp highen.
 For this modestie is amiable; and this
 humilitie, honourable. And there-
 fore no marvelle if the good man of
 the house be so delighted with it, that
 he vouchsafeth it the highest roome
 at the ende of the Table. This is
 meant by our Apostle in the 3. chap-
 ter, and 5. verse of this Epistle saying
Decke your selves inwardly with lowlines
of mind. Marke there is a marvellous
 decking, beautie, & ornament in mo-
 destie. But he saith, It is inward, in the
 hid man of the heart: and yet so, that it
 sheweth it selfe outward. For else it
 were nothing worth, as *Sathan* say-
 eth in the 27. of the *Proverbs*. *Better*
is open rebuke, then secret love. Yea, it
 so sheweth it selfe in the bodie, that
 it decketh, adorneth, and beautifieth
 the bodie, so as all men shall honour
 vs, when the braggart shall go by
 with contempt and scorne.

1. Pet. 3, 3

1. Pet. 3, 3

1. Pet. 3, 3

1. Pet. 3, 3

For

For so it is added by the Apostle,
as a reason to perswade vs to embrace
this dutie: *For God* (sayeth hee) *resisteth the proude.* VVhat is that? To
wit, this: Proude persons looke
for more then is due vnto them;
but they shall not haue it. They
would be honoured of all, *Tantum
uincit Deus*, as little Gods: but they
shall bee broken of their willes.
For as they haue measured vnto o-
thers, so shall it be measured to them
again. They haue shewed in the
pride of their mindes contempt and
disdaine to others; and they shal reape
it seuen fold again into their bosoms.
For thus I take Saint Peter to ex-
pounde that place of the *Prouerbes*,
the third Chapter, the foure and thir-
tieth verse. *With the scorner he scor-
neth.* When it followeth in the verie
words that Peter alleageth, *But bee
giueth grace*, that is to say, fauour,
loue, honour, and acception, *both
with God and men, vnto the lawles.*

prou 334

THE FIRST

Luke 2, 52

As to is saide of our Saviour Christ,
*that hee grewe in wisdom, and stature,
 and in fauour both with God, and men.*
 And why? Because, as well in this
 lowlinesse and humilitie, (no doubt)
 as in all other vertues, it was neces-
 sariethat hee shoulde bee our most
 perfect pattern, and leaue vs an ex-
 ample, that wee shoulde followe
 his steppes; and acknowledge no
 lesse by his personall humilitie; then
 by his doctrine taught vs in the
 fourteenth of Luke, that *hee that ex-
 alteth himselfe shall bee brought lowe,
 and hee that humbleth himselfe shall bee
 exalted.*

Luke 14

His vpon therefore this outwarde
 flaunt of apparrell, this bragging
 behauiour, and coy countenaunces
 of manie in this age of most cor-
 rupt manners, which would seeme
 to snatch honour to themselves, and
 euen force it from vs. But they must
 remember (as Aristotle sayth,) *Honour
 est in honorante, non in honorato. Honour*

in him that honoureth, not in him that
is honoured. And therefore thou maist
(happily) be despised of others, euen
when thou deseruest to bee honou-
red: much more shalt thou be sure to
go without this honour, when by
this ambitious humour of craving
honour, thou deseruest no honour,
but contempt.

But heere wee are to obserue a
distinction: For as before in the ho-
nour of fact, hee owed most that had
receiued most, to doo good vnto o-
thers according to his quantity: so in
this outward honour, or honour of
outwarde reuerence, it falleth out
contrarie, that hee oweth most vnto
others, that hath receiued lesse then
others: For so it is in the ciuil bodies,
and bodies politike, as in the natural
bodie: wherein one member hath
receiued more, or lesse honour, then
another, and all lesse, then the head:
as Paul also sheweth vs in the 12. of
the first to the Corinthians: that in a

ROMAN

certaine

THE FIRST

I. Cor. 14.

33

certaine varietie; as well in this, as in sundry other things; there might be a mutuall consent and harmony. *For God is not the author of confusion; but of peace.* And as one starre differeth from another starre in glorie; for the beauty of the heauens, so one man differeth from another in glory, for the beauty of the earth. And therefore there is now in some the honour of age, which is not in others: in some the honour of wisdom & vertue, not in others: in some the honour of dignitie; not in others: beside the honour of maiestie in the king & magistrates of whom we speake not yet.

And all these must haue their honour; & euery man, as hee excelleth most; and hath most of this honour in himselfe; it is a mark or print of a certaine maiestie; which God hath placed in him. And it was a peece of the confusion threatened to *helo* in the third of *Esa.* and not the least parte of the confusion, which

which at this day raigeth amongst
 vs: Superbient patris fencem, & vilis in
 honour. The boy shal beare himselfe
 bragg against the ancient, and the
 base against the honorable. And it
 greued Job at the heart; and hee
 pebuppoth heaped oball his mis-
 ries, what once he had this honour;
 and now he had it not. *Oh that I were*
(sayth hee) as in former times when God
preserued mee, when his light shined
upon my head. And afterwarde in
 the standeth verse: *And when Aduers*
came to be Gait to the seat of iudgement,
and hee caused them to prepare his
seat in the strait shewes. The young men
 sauerie and bidde themselves; and the
 ydols of the world stand up. But in the
 next chapter hee sayeth: *And now*
Asid me mine a tempore, as I say in the
ling but once. and those so base borne
 and vile, that as here hee sayth
And now that hee would haue dis-
posed to sette with the Dogges of my
flacke.

Isay 3, 5

Iob 2, 2, 3

Verse 7

Iob 3, 4

This

THE FIRST

This was *Ish* case, to want that
honour and reverence, which once
he had, & had wel deserved. Which
if it be any of ours; (as doubtlesse ne-
uer was there more contempt, and
lesse honor yielded vnto Superiors)
let vs charge this sinne vpon the In-
feriours: yet so, as that wee in holie
discharge not our selues of blame.
For besides that this plague is partly
vpon vs, in the third of *Ezra*. *Daba*
pacerat principes eorum, et iussit eos
ut regerent eos; and so indeede wee
haue in many places rulers, no more
able to rule themselves and others,
then women and children: & the
fore are despised of men, women,
and children: there is also another
plague mentioned by the Prophet in
the next words, thus, *Qui faciem suam*
dominantur in eis that is, *I will set chil-*
dren to be their Rulers, which shall mis-
chiefe and rule ouer them. And after
wards in the same chapter, *Quia*
oppressit me populus, et mulieres
dominantur super me

Isa. 3. 4

Value

do I

Verse 13

rule

rule over them. And yet as very babes
as they are in government, and weak
as women, to rule themselves, or o-
ther, as they ought to doo, they are
strong enough to oppresse the peo-
ple: and this maketh them to be de-
spised of the people. *Vt ameris amabi-*
lis esto, (saith the poet) *If thou wilt haue*
love, thou must beare thy selfe lonely. And
if thou wilt haue other to honour
thee in high place, do thou stoupe
downe to them, and honour them in
those roomes and places wherein
they are, euen the meanest. Do not
oppresse them, but relieue them (for
this is the best honour, as before is
proued) and shewe all kindnesse and
courtesie, and affabilitie towards
them. And thou shalt see that kindnes
will beget kindnesse, as *Moses* was
honoured of all the people. And yet
it is said that *he was the mildest man in al*
the earth. Which doubtlesse could
not haue been, if in his high place he
had ouerlookt them, and not rather
in

Num. 12.3

in all faithfulnesse loue, and diligence, had looked to them, & liued with them as a common friende.

Deut. 17, 6,
& seq.

And therfore the king him selfe also in the 17. of Deut. was commanded not to multiplie horses, nor augment his pompe ouermuch, least he should waxe proude, *and haue his heart lifted up aboue his brethren.* Wherefore giue, you that are such the greatest giue vnto the meaneſt their honour, and they shall giue you yours. Good

Luke 6, 38

measure (as Christ saith) pressed downe; shaken together, and running ouer, shall

Matth. 7, 2

men giue into your bosome: for with what measure you meate, with the same shall men measure vnto you againe. For otherwise euery man doth beare a kingdome in his breast, how soeuer his outward obedience or reuerence may be wrested from him.

And yet may, and must the Ruler, and euerie superiour maintaine his place, and shew himselfe as he do, in keeping the grace, and gratitie; abe

port,

port, and support of a superiour: as it is saide of a Roman gouernour, that he bare vp the Common-weale with his brow or countenance. Which no man may impute to pride or immodestie: for it is maiestie. Therefore Salomon maketh a comparison in the thirtieth of the *Proverbes*: There bee three things (saith hee) that order wel theyr going, yea foure which haue a comely gate, an olde Lyon mightie among Beastes, and turneth not at the sight of any: an Horse that hath his Bellie taken downe: a Goate, and a King against whome there is no ryfing vpp. And therefore it is counsell'd in another place, *Ne sis humilis in sapientia tua*. Bee not ouerlowly in thy wisdom, nor out of conceite with thy selfe for thy place: least it bee true which is saide, *Tanti eris aliis, quanti tibi fueris*: Thou shalt bee iust so much esteemed of others, as thou (in this sence) esteemest thy selfe. And therefore it was commanded

Preu. 30, 29
30, 31.

Ecc. 10, 19.

THE FIRST

1. Tim. 4. 12 *commanded Timothie, being a young man, to shew himselfe graue in his ministrie. Let no man (saith Paul) despise thy youth. That is, see thou give none occasion by any ouer familiar, light, or loose behauiour, that any should despise thy youth. And no lesse the Pastour of the Commonweale, then the Pastor of the church, in the person of Titus, is commanded thus: These things speake and exhort, and rebuke with all authoritie. See that no man despise thee.*

Thus the superiour must know what honour hee hath; and much more what honour he oweth to the inferiour, and pay it: and the inferiour for his parte must doo the like. And all men (as Peter heere sayth) must honour all men. A necessarie doctrine, for al, who in that state of franchise, which wee haue in the heauenly city of our God and King, haue, or ought to haue our conuersation (as Paul had his) in heaue, or heauenly,

heauenlic, or as in heauen alreadye;
according also as we pray, *Thy will be* Mat. 6.20
done, in earth as it is in heauen.

And thus much of the first step of
these foure duties heere required.
Which is as farre as at this time I can
go with you. Now let vs pray.



THE SECOND Sermon.

2. Pet. 2. 17.

Love brotherly fellowship.



His whole verse brea-
king it self into foure
principal parts, which
are so many seuerall
exhortations, of the
first, in these wordes, *Honour all men,*

D

we

42 THE SECOND

wee haue spoken alreadie, and are now come vnto the second, in these words, *Loue brotherly felowship*, or, as I had rather interpret them, according to the plain significatiō of the Greeke worde, thus, *Loue the brotherhood*: referring the word which the Apostle vseth not vnto the minde & affection of him that loueth, or the vertue of louing, as it seemeth our English translation here doth: but to the brethren themselves, which must bee loued.

For as before he had shewed vs the matter, or, as we call it, the subiect of our honour, saying, *Honour all men*: and afterwards will shew vs the subiect of our feare, saying, *Feare God*: and lastly, the subiect of a particular and more especiall honour, saying, *Honour the King*: so here he sheweth vs the subiect or matter of our loue, or, if ye will, the persons on whom our loue must work, to wit, the brethren: euen the whole society of the.

So

So as, (a litle to inuert our own translation, and yet to keep as neere as we may) in steed of this, *Loue brotherly fellowship*, we may read thus, *Loue the fellowship of brethren*. So we name the whole state of the Commons of the realme, the Cōmunaltie: and so here, the whole state of the brethren, ioyned in one felow ship, *the brotherhood*, or, *felowship of brethren*.

Now in this sentence we haue to obserue generally, these two partes, The brethren, which must receiue our loue: and, The loue it selfe, which we owe vnto them.

And touching the brethren, first, we see them cōmended to vs by the name of *brotherhood*, which is a societie or felow ship of brethren, and indeed such (according to the force of the worde which *Peter* vseth) I say, such brethren as lay in the same belly with vs. Euen as in deed we haue all but one mother, *Hierusalem* (as sayth the apostle in the 4. to the *Gal.*) which

44 THE SECOND

is above, and yet beneath, the Church scattered throughout the worlde, which is (saith hee) the mother of us all. In her wombe we are begotten, being borne anew (as Peter before saith) not of mortall seede, but of immortall, by the worde of God. VVho of his owne will (as Iames also sayeth) begatte vs by the worde of truth, that wee should be the first fruites of his creatures. And to our mother was the promise made in the foure and fiftieth of *Esay*, And all thy children shall be taught of the Lorde, and much peace shall bee to thy children. Thus all that are taught of God, and haue obeyed his worde, are brethren both by father and mother, and the whole number ioyned in one societie or fellowship, is the brotherhood: which also is called the householde or familie of faith. VVhile we haue time (sayth the Apostle in the sixt to the *Galathians*) let vs do good vnto all, specially vnto those that are of the familie of faith. And againe in the thirde to the *Ephesians*:

For

Gal. 4, 26

1. Pet. 1, 23

Iam. 1, 18

Isay 54, 13

Gal. 6, 10

Ephes. 3, 14

SERMON.

186.

For this cause I bow my knees vnto the father of our Lorde Iesus Christ, of whom is named the whole familie in heauen, and in earth. And the bande of this familie, or coniunction of brethren, is faith and holinesse, in that heauenlie vocation, vnto which they are called. In which respect they are named (as before we heard) the familie of faith, and faithfull brethren in Christ; and holie brethren. In the first to the Colossians. Paule an Apostle of Iesus Christ, by the will of God and Timotheus our brother, To them which are at Col. 1, 1, 2
Iosse, Saintes and faithfull brethren in Christ. And in the third to the Hebrewes, Therefore holy brethren, partakers of the heauenlie vocation, consider the Apostle and high Priest of our profession, Christ Iesus. Heb. 3, 1

VVherfore let not thine eies wander to seeke thy loue; but see who are ioyned in fayth & holinesse, and they are the brethren: and there thou must fasten thy whole desire. It is not

46 THE SECOND

in all the worlde besides, that thou must so delight in, as in them. For tell mee, if anie thing bee so commaunded, or commended to vs, as the brethren, or some dutie which pertaineth to them?

Heere onelie wee except the loue of the Father: which yet is reuealed, and, as it were, accomplished in the loue of the brethren. If yee

John 14, 15 *loue mee (sayeth Christ) keepe my commaundement. And, This is my com-*

John 15, 12 *maundement, that yee loue one another, as I haue loued you. And againe, By*

John 13, 35 *this shall all men know that ye are my disciples, if yee haue loue one to another.*

As if the loue of the brethren were the loue of Christ: because he delighteth in them, yea, dwelleth in them, and they in him; hee is one with them, and they with him; by a true, and reall coniunction (though the same not naturall, and carnall, but spirituall) as in the seuenteenth of Iohn, I pray not for these alone, but for

for them also which shall beleue in mee
through their woordes. That they all

Iohn 17, 26
21, &c.

may bee one, as thou, O Father in mee,
and I in thee: euen that they may bee
also one in vs; that the worlde maie
beleue that thou hast sent mee. And

the glorie that thou gapest mee I haue
given them, that they maie bee one, as
wee are one, I in them, and thou in mee,
that they may bee made perfect in one, and
that the worlde may knowe that thou
hast sent mee, and hast loued them, as
thou hast loued mee. And so the

Church considered with her head,
is mysticall Christ, or Christ in a
mysterie; and so called by the A-
postle in the twelfth of the first to the
Corinthians: For as the bodie (saith he)

1. Cor. 12. 13

is one, & hath many members, and all the
members of the body, which is one, though
they bee many, yet are but one body: so is
Christ, that is to say, Christians, in one
society, euen the Church, conside-
red as a bodie, but with her head
Christ. Who, by an excellency of the

48. THE SECOND

head about the members, giue th
name vnto the whole, and it is called
Christ.

Zach: 2, 8

Math. 10, 42

Mat. 25, 37,
&c.

Hence commeth this acception
in the second of Zacharie, *Hee which
toucheth you, toucheth the apple of his eye.*
And in the tenth of Matthew, *VVho
foeuer shall giue vnto one of these little
ones a cup of colde water onely in the name
of a Disciple, verelie I say vnto you, hee
shall not loose his rewarde.* And in the
fue and twentieth of Mathew. *VVhen
sawe mee thee an hungred, and fedde thee?
And when sawe we thee a straunger, and
tooke thee in? and so forth. Verely I say
vnto you (sayth Christ) inasmuch as ye
haue done it vnto one of the least of
these my Brethren, yee haue done it
vnto mee. And againe, VVhen
sawe wee thee an hungred, or a thyrst,
or a straunger, or naked, or sicke,
or in prison, and did not minister vnto
thee? These also are answered,
Verelie I say vnto you, in as much as ye
did it not to one of the least of these.*

ye did it not to me. And in the ninth of
 the Acts, Saul, Saul, why persecutest
 thou me? it is hard for thee to kick against
 the pricke. And I answered, who art thou Lord? and he said, I am Iesus whome
 thou persecutest. Yet were they indeed
 the Christians, and the bodies of the
 Saints, which he cast into prison, and
 lead them bound vnto Hierusalem. Act. 9. 4. 5.

But note I pray you out of the
 place of Mathew, that hee reckoneth
 there with the wicked, on his left
 hand, not for any other sins, or for
 the want of that loue, which pro-
 perly appertaineth vnto himself, but
 that, which properly appertaineth
 vnto his brethren: because it is best
 seene by louing his, howe wee loue
 him. For that sometimes toucheth
 the purse, where loue is best try-
 ed: and that loue of the lip, Lord,
 Lorde, deceiueth many: and there-
 fore Iohn saith, He that hath this worlds
 good, and seeth his brother haue neede,
 and shutteth up his compassion from him,

how

THE SECOND

how dwelleth the loue of God in him? And therefore Christ our Sauour doth not there challenge them simply and generally for the want of loue towards his brethren, but the outward workes and deedes of loue are specified, of feeding and drinking, of cloathing, and harbouring, and the like. For loue being once inwardly inflamed, like fire, it breaketh out, and worketh outwardly, as neede requireth, or, it is no loue, and nothing worth; and sometimes angereth more then rebuke. Therefore Salomon saith in the seauen & twentieth of Proverbs, Better is open rebuke then secret loue. And it gawleth the needie. Brother more to heare that in Iames, Depart ye in peace, be ye warmed, and be ye filled; when wee giue them not those things which are fitte for the body, it grieueth them, I dare say, more that wee seeme thus to wish them well, and doo them no good indeede, then if wee were silent and sayd nothing.

And

Pro. 27, 9

Iam. 2, 16

SERMON.

189.

And Saint *James* reiecteth it thus, saying, *What profit is in this my brethren?* euen as wee may also, and say, What loue is this my brethren? it is no loue, but a shadowe of loue. For loue, though an affection, is all in action, and such kinde of action, that faith it selfe cannot shewe it selfe, nor worke without loue, which therefore is necessarily engendred of her, as the heare and light which issue from the Sun, by which hee sheweth his force and vertue. Therefore the Apostle in the fifth to the *Galathians*, writeth thus, *Gal. 5, 6*
In Iesus Christ neither Circumcision availeth any thing, nor vncircumcision, but faith which worketh by loue: both inwardly and outwardly, when and as oft as need requireth, and means are not wanting vnto the worke. And further, to note the propertie and worke of loue, in the first of the first to the Thessalonians (hee sayth) 1. Thes. 1, 3
Wee giue thanks vnto God alwayes for

42 THE SECOND

for you all: making mention of you in our prayers, without ceasing, remembering your effectuall faith, and diligent loue. As if without labour and diligence, there were no loue: euen as faith, without effect or efficacie, and not effectuall, is no faith at all. And therfore in the matter of almes, Paul trieth the naturalnesse (as hee speaketh) of the loue of the Corinthians. *This say I, (saith he) not by commandement, but because of the diligence of others: therefore prooue I the naturalnesse of your loue.*

2. Cor. 8. 8

And because those works of loue do shew her most, which bring most good and profit to that which is loued, and none can add to the Almighty: Looke vnto the heauen (sayth Elihu in Job) and see and beholde the cloudes which are higher then thou. If thou be righteous, what giuest thou vnto him? or what receiueh he at thy hands? This also is another cause, why the Apostle without any expresse mention

Iob. 5. 5.
8. 7

tion of God, and the loue which we owe vnto him, turneth ouer our loue vnto the brethren, and setteth it a working there, as if wee had nothing to doo with God: who onely of his own good pleasure may haue pleasure in vs, and in that wee doo; but no profit at al by vs, or by ought of ours: that onely appertaineth vnto the Brethren. God may profit vs, and wee by loue may profit them, and God is pleased in this loue, as himselfe loued in it; and therefore indeed do we loue the Brethren. This *David* expresseth in the sixteenth Psalm: *Saue me, O mightie God,* sayth he: (lo he fetcheth good from God, he bringeth none to him:) *for in thee haue I put my trust. O my soule, say vnto God, thou art my lord: good from me cometh none to thee. All my delight is in the Saints that are in the earth, and in them that excell in vertue.* This also I thought good to adde, least any man should thinke the Apostle in pre-
scribing

psal. 16, 1, 2
& 3.

scribing this loue, as onely due vnto the Brethren, had forgotten himself, or the first and cheefest parte of the Law, which saith, *Thou shalt loue God aboue al things*. For al loue, I confesse, is not due vnto the Brethren, but most specially is declared in, and on the Brethren. For which cause the Apostle doubteth not to say expressly, as heere he doth, *Loue the Brotherhood, or fellowship of brethren*. Who also, when hee biddeth to loue the brethren, forbiddeth not to loue God; but rather, in bidding of the one, secretly, and by impliment, hee biddeth both, because of necessitie they go together.

Why then, deerely beloued, and why againe, are wee so vaine, to skippethe brethren, and to leaue that wee shoulde loue, and loue that wee shoulde leaue, or it will leaue vs, I meane the world and the things of the world. Of which *John* sayth, *Loue not the worlde, nor the things*

1. Ioan. 2,

15.

things of the world. If any man loue the world, the loue of the Father is not in him : and much lesse the loue of the Brethren, which are his children, and are not loued, but for the fathers sake.

Alas then for the Brethren, which haue lost their loue of all the worldlings, who can loue nothing but this world, and the things which are in this worlde. But of this it is sayde; *All that is in the world (as the* Verse 16, 17 *lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but of this worlde : and the worlde passeth away, and the lust thereof. And therefore rise alas, yea, and a wo to them, because they loue, and loose their lust: for the world perisheth to them, and they vnto the world. And therefore how much better were it for them if they could loue the brethren? of which is sayde in the words next following, But hee that* Verse 17 *fulfilleth the will of God abideth ener.*
And

THE SECOND

Ioan. 15, 12 And this is his will and commandement (as before we haue heard) that we loue one another, as hee hath loued vs: and so, louing together, may liue together, and that for euer. As *Ioan* sayth *1, Ioan 3: 14* againe, *VVe know that we are translated from death vnto life, because we loue the brethren.*

Therefore for the loue of the brethren, we go not to the world, but to the brethren themselues: for they will loue vs, vnlesse they be turned from themselues, and fall away from their owne steadfastnesse. Of which the Apostle admonisheth, saying, *Qui stat, videat ne cadat: He that standeth, let him take heed that he fall not.* And therefore looke well to your loue, my brethren, as *Paul* did to the faith of the *Thessalonians*, in the first Epistle and third chapter, *Euen for this cause* (saith hee) *when I could no longer forbear, I sent him (to wit Timotheus) that I might knowe of your faith, lest the Tempter had tempted you in any sort, and that*

2, Pet. 3, 17.

2, Cor. 10, 12

1, Thes. 3, 5

that his labour had been in vain. What
if he had said: That I might have of
your love. For faith, and love, do go
together; they dwell together, & they
depart together; they live together, &
they die together. And therefore is the
temple as busie about the one, as a-
bout the other, and as mightie over
the one, as over the other. And (look
we will where it) he should not be cal-
led the Temple, if daily he tempted
not, & at no time effected any thing
even as too much is daily seene, that
those that are baptized in the faith of
brethren, make a mocke of the bles-
sings as *Ismael* was circumcised in
the house of *Abraham*, and mocked
Isaac; there circumsised together with
him. And *Sarah* (sayeth *Moses*) saw
the same *Agar* the Egyptian (which
she had borne unto *Abraham*) mocking
if *Sarah*, if *Abraham*, if *Isaac* him-
self; and the seede of *Isaac* this day
lift up their eyes; lo, the sonnes of
Agar, mocking, and to bitterlie;

E

that

Gen. 16

Gen. 21

Gen. 21

vers of these last times in the third of
the second to *Timothie*: *This knowe* ^{2. Tim. 1}
(with the Apostle) *that in the last dayes* ^{&c.}
your times shall bee at hand. For man
sayth he, what men? members of the visible
church, & professed in faith
(for of other it were no maruell) *then*
such men shall bee louers of them-
selues, conetays, proude, boasters, cursed
speakers, and so forth, in a great ranke.
In which to fill vp the number, are
placed also these, *Loue-lesse brethre,*
no louers of them that are good, sayeth
Paul: *no they cannot loue a good*
man for their liues. And therefore of
these countrefets, the brood of *Ismael*
(almost) we looke for no better.

But the Tempter to shew himselfe
hath gone yet further, to alter the
seed of *Isaac* frō their true loue, per-
verting our eie-sight, when we look
on the brethren; iudging some to be
worthy of our cōpanie, and counte-
nance; & other some (no lesse wonhy
in the selues, thē our selues, but to vs

66 THE SECOND

as vnworthie) we receiue and glory
 them, and hang the brows at them, as
 strangers and enemies. And altho
 cause of some oddes in some pointes,
 which are betweene vs, I tell some
 times then that in the *Acts*, whe *Barnabas*
 counselled to take *John Marke*,
 in visitation; But *Paule* thought it not
 meete, because hee had departed from
 them from *Pamphilia*, and went not with
 them to the worke. And there was stricken
 such a heat betweene them both
 about this matter, that they parted a
 sunder one fro the other, so that *Barnabas*
 tooke *Marke*, and sailed into *Cyprus*
 and *Paule* tooke *Silas* and departed.
 Two apostles so incensed one against
 the other, that (as y word *Paroxysmos*
 may also signifie) they were, as it
 were in the fit of an ague. And yet
 the matter not great. For *Marke* was a
 good man, and *Paule* might haue taken
 him; and *Barnabas* might haue
 left him, if they had beene pleased.

Act 15. 36
37, &c.

Rom. 14. 17

The kingdome of God (sayeth Paule)

is not meate, nor drinke, (and yet the
question of our libertie in meate and
drinke, which these hee handleth,
was not small) but righteousnesse, and
peace, and joy in the holy Ghost. And in Je-
sus Christ (sayth hee) neither circum-
cision, awaiteth any thing, neither uncir-
cumsion, but fayth which worketh by
loue. Yet who may cure our Paroxis-
mes, yea, our Schismes, and ioynе vs
in loue vnto the Brethren, which
haue, and holde Christ, and his king-
dome, righteousnesse and peace, and
joy in the holy Ghost: & yet for some
other things, wherein we iudge them
they are not for our companie; and
still wee will distinguish betweene
brethren and brethren: and some we
will take, and some wee will leaue to
liue to themselves: some wee will
loue, and some we will hate. And so
out of one mouth (as Saint Iames saith)
yea out of one heart, proceedeth blessing
and cursing. My brethren these things
ought not so to bee: Dooth a fountaine

Gal. 5. 6

Iam. 3. 10,
11. & c.

2 THE SECOND

send forth at one hole sweete water and bitter also? Can the figgetree, my brethren, bring forth Olives; or else a fig, Figges? So canne a fountaine geue both salt water and bitter also. And so touching the brethren, we loue all, or none: and our loue to like thinges must bee alike; or else wee loue not as we ought.

And so, Saint Peter heere speaketh not singularly, or diuiniuelie, but as it were, collectiuelie, saying, *Loue the brethren*, that is, all the brethren, euen the whole number of them, ioyned in one societie, nor one excepted. And Paule in the first to the Colossians: *VVe geue thanks* (sayeth hee) *to God, euen the Father of our Lord Iesus Christ, alwayes praying for you since wee heard of your fayth in Christ Iesus, and of your loue towards al Saints.* And Christ, to shewe how hee hath loued vs, all, and euerie one, respecting the singulars, and each singular in the generall, giuing vs also the

Colos. 1, 3

the name of brethren, sayth, as before we heard out of the true and twelfth of Matthew. *Inasmuch as ye have done it vnto one of the least of these my brethren, ye have done it vnto me.* And againe, *Inasmuch as ye did it not to one of the least of these, ye did it not to mee.* And in the seuenteenth of John. *Those* that thou hast mee, have I kept, and none of them is lost; save the childe of perdition, that the Scripture might bee fulfilled. Where he descendeth to account for euery particular, which the Father had giuen him: and so must we, for euery brother, whome he commenderth vnto our loue.

Mar 25, 40

Verf. 45

John 17, 2

But note, I pray you, out of the place of *Matthew*, a distinction of brethren. For he saith, *Vnto one of the least of these my brethren.* Therefore some are greater, and some are lesse, not in the brotherhood it selfe, or nature of brethren, wherein all are alike: but in some outwarde respects, wherein they may be, and are vnlike.

Verf. 40

4 THE SECOND

As here in this place of Mathew, the
 25 there is mention of hunger, and
 thirst, of naked, and habourlesse, and
 prisoned brethren, who in this re-
 spect are lesse, as the Lord hath hum-
 bled them, then those brethren which
 are full, and clothed, housed, and at
 libertie: having other furniture also
 sometime of pompe and dignitie. The
 one sort Saint James in the first Chap-
 ter of his first Epistle calleth Brethren
 of low degree: and the other he calleth rich.
 Thus, there are poore, & abject bre-
 thren, low, and little: and there are
 great, and rich, and flourishing bre-
 thren: and we must loue all. But yet
 our loue is chiefly approued (as be-
 fore was shewed) by such outwards
 works, and duties, which we do vnto
 to our lesser brethren; for our greater
 brethren need them nor: as Paul spea-
 keth of the members of the naturall
 bodie: And vpon those members (say-
 eth hee) of the bodie which wee thinke
 to bee the lesse honourable, wee put on
 more

cap. 12. 12. 13.

2. 1. 10. V

Iam. 1. 9

cap. 12. 12. 13.

2. cor. 12. 23

marahonour; and our uncomely parts have
more comelinesse: for our comely parts need
it not.

Thus, the hunger, and nakednesse, the wants and distresses, the bands and prisonments of our little Brethren, should be our care, and the matter especially to fire our loue: much lesse should wee set light of them, because they are little.

Saint James compareth the prophane rich man of the world, with the rich Brethren, and reproveth the loue of the faithfull to whom hee writeth, for preferring the one before the other.

And what do wee else, if in respect of their riches, their pompe, and dignity, wee preferre in our loue, and the duties of loue, our greater Brethren before the lesse? but let vs heare his words;

My brethren (sayth hee) Iam. 2. 1, 2, & seq.
have not the faith of our glorious Lorde

Iesus Christ in respect of person. For if there come into your companie a man (I adde, a brother) with a gold ring, and in goodly apparell, and there come in also a

poore

THE SECOND

poore man, (to wit, a brother) in raiment, and yett haue a respect to him that beareth the gay clothing, and say vnto him, sitte thou heere in a goodly place, and say vnto the poore, stand thou heere, or sit heere vnder my foorstool: are yee not partiall in your selues, and are become iudges which haue enill aboide? Hearken ye beloved brethren, hath not God chosen the poore of this worlde that they should be rich in sayth, and heire of his kingdome, which he promysed to be that looued him: but yee haue despised the poore. Heere he toucheth the boyle. For there is a kinde of estimation, which belongeth vnto men of dignitie, as the Lord hath diuided degrees in the worlde, some brethren hauing more honour, & some lesse. But our lone vnto all must bee alike, as well poore, as rich. And wee must haue somewhat more care of the poore, that we exclude them not, for Saint James his reason, because the greater number of vs, I meane the brethren,

are

are poore, and not rich; weake; & not strong; base; and not honorable; foolish; & not wise. *Hearken my beloved brethren* (saith he) hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome, which he promised to them that love him? nor that he excludeth the rich, but more commonly & generally in this choise respecteth the poore, as Paul also sheweth in the first of the first to the Corinthians. *Brethren* (saith he) you see your calling, that is, who, and what manner of men amongst you, are called, and come vnto Christ, not many wise men after the flesh, nor manie mightie, nor many noble. But God hath chosen the foolish things of the worlde, to confounde the wise, and God hath chosen the weake things of the world to confounde the mightie, and vile things of the world, and things which are despised hath God chosen, and things which are not, to bring to naught things that are, that no flesh should glorie in his sight.

Verse 9

1. Cor. 1. 26
& seq.

And

THE SECOND

And therefore I feare, if my heart
 give a better welcome to a rich bro-
 ther, then to a poore, that I loue not
 the brethren as I ought. Wherefore
 let not the carrell and outwarde
 beautie of Brethren beguile our
 mindes. *The Kings Daughter is all glar-
 rious within.* Angels may bee stran-
 gers, as in the thirteenth to the He-
 brewes, and the beautie of a brother
 may be hid vnder a very sorie weed.
 The same may bee saide for the
 weak brethren, of whome some-
 what already hath bin spoken. And
 therefore briefly thus be their weak-
 nesse neuer so great, euen as of chil-
 dren in Christ, and their infirmities
 neuer so many, lacke they know-
 ledge or conscience sometimes in
 somethings. *(For who can say, sayth
 Salomon: I haue cleansed my heart, I
 am cleane from sinne.)* Wee must take
 them with all their faults, as wee are
 taken, and loue them as wee are
 loued, and were loued, euen when
 we

Psal. 45, 14
 Hebr. 13, 2

Pro. 20, 9

we were enemies, as saith the Apo-
 stle, & the weaker our brethren are, Rom., 510
 the more must be our care, and our
 burden the greater to beare them
 and make them better. Brethren saith
 the Apostle in the first to the Galatians Gal, 6, 1
 and if a man be prevented in any fault, ye
 which are spirituall restore such a one in
 the spirit of meeknesse, considering thy
 selfe lest thou also be tempted. Beare ye
 one anothers burthen, and so fulfill the
 law of christ.

And thus much touching the first
 general point of this sentence, what,
 or whither we must loue, to wit, the
 brotherhood or fellowship of brethren
 none excepted. Nowe somewhat of
 the loue it selfe, and so an ende.

And first, when as the Apostle
 here saith, & exhorteth, saying, Loue
 the brotherhood, hee meaneth not that
 the faithfull to whom hee writeth,
 and in whom he acknowledgeth all
 the graces of God, were simply void
 of loue, or that they had not some
 loue

loue already, when he wrote vnto
 them: but that they should con-
 tinue in loue, and increase in loue, and
 loue more perfectlie then before.
 For otherwise for the Brethren to
 loue together, is as kind and as man-
 rally, as for the birdes to flie toge-
 ther, for the heardes to feede, and
 to lie together, yea, for the mem-
 bers of the body to liue & moue to-
 gether: for loue is as it were, the life
 and soule of the Brethren. And ther-
 fore it is monstrous, a monster, to
 see Brethren not to loue together.
 And when it fel out otherwise in the
 Church of Corinth, it seemed so ab-
 surd and strange to the Apostle, that
 he maketh as it were, an outcrie vpon
 it, as if they had lost their wise-
 dome, and almost their wits, that
 some brethren fel out, & others could
 suffer it. *I speake it to your shame* (saith
 he) *is it so that there is not a wise man a-
 mongst you? no, not one that can iudge
 betweene his Brethren? but a Brother
 goeth*

1. Cor. 6, 5,
 6, & scq.

goeth to Lame with another, and that
under the Gospel. Now therefore there
is danger of infection in you, in that you
go to Lame one with another. Why
then suffer ye not wrath? Why rather
sublime ye not wrath? Nay, you your
selves doe wrong, and doe harme; and
that to your brethren. There is the
wonder.

But to speake more distinctly of
this love, we may shortly consider
in these three points before men-
tioned, first the continuance, second-
ly the increase, and thirdly, the per-
fection, or rather the sincerity and
purity of our love. For the first,
in the thirteenth, to the Hebrews,
and first, Let brotherly love continue, Heb. 13.1
saith the Apostle: that is, see that it
brake not off, but run in one shreed,
and hold together unto the end. For
the reward is certain. For as the apo- Gal 6.9
fle exhorteth the Galatians, saying,
Let us not be weary of well doing, for in
time we shall reape, if we faint not.

So

So because nothing is better then
loue, let vs not be weary of louing;
for in time wee shall reape if we saine
not.

And indeed why should we leave
so good a thing? which wee cannot
do, but we are in danger to fall into
the contrarie. For anger it selfe, what
is it, but a breach of loue, of which
the Apostle saith, Be angry and sinne

Ephes. 4, 26 *not. Let not the Sunne go downe vpon
your wrath; neither give place vnto the
diuell; who quickly taketh it; and
tempteth vnto discord.*

And besides it is a goodly thing to
see the stream of loue runne cleare
without troubling; as Salomon spea-
keth of the prosperitie, and aduersi-
tie of the righteous, in the fift and
Prou. 25, 29 *twentieth of Prouerbs: As a fountain
trampled with the feete, or a spring mudd
so is the iust which is remooued before the
wicked. The prosperitie of the iust, is
the cleare spring, and the aduersitie
of the same, is the spring troubled.*

And

and even so the course of our love continued is the cleare spring, and it is a goodly thing to see it cleare, as still it would bee, were it not for troubling. And therefore *Paul* in a certain holy impatience, and zealous desire of the continuance of the love of the *Galathians*, exclaimeth thus, *utrum & abscindantur qui vos conturbant* Gal. 5, 12
Would they were even cut off that trouble you.

And also wee ought to looke the more vnto our love, that it breake not with any brother that loveth vs, because the kinde heart is soonest, and deepest wounded, and the cure thereof is verie hard. Of which *Salomon* saith in the eighteenth of the *Proverbs*, *A brother offended is harder to win then a strong citie, and their contentions are like the barre of a Palace.* Prov. 18, 19

And yet wee denie not, but as the Sunne sometimes is darkned by the Cloudes, engendred of some grosse

F exhalation

74 THE SECOND

exhalations from the earth: so the light of our loue is misted, and the heat thereof rebared by some sinister and corrupt affections of our fleshly nature. And as in phreneticall persons we see that they haue their *lucida interualla*, bright and calme intermissions, which are not in the nature of the disease: So the louing brethren haue *turbida interualla*, their troubled fittes, which are not in the nature of their loue. And therefore, as the Sunne at the last breaketh through the mist, and cloude: and those that are taken with the phrenzie, returne to their madnesse as before: so the brethren to their loue, which no more can bee parted, or depart from their hearts, then the light from the Sunne; or life from the soule, which is impossible. And therefore, as Pharaoh, notwithstanding his sundrie pretences, yea, his purposes, and permissions, and at the last his owne fact in letting the Israelites go

out of his land, returned to his owne
 nature, repenting, where hee should
 not, and followeth after the same
 people to bring them backe, whom
 himselfe by commandement had sent
 away: so on the other side brethren
 notwithstanding for a season they
 have abent another way, which lead
 eth from their love, as blinded with
 error, tempted by Satan, and car-
 ried with the violence of their af-
 fections: yet time will trie them, and
 if they bee brethren, they will come
 to themselves, and their love againe
 notwithstanding some unkindnesse
 for a season: For greater is hee that
 is in vs (sayeth Iohn) then hee that is
 in the worlde. And as Paule in the
 fifth of the first of Timothee speaketh
 of two sorts of Ministers, the one hy-
 pocriticall, deceiuing the Church at
 the first, and prouing bad at the last,
 of whom he sayth, *faine men stand, or
 faule, are open before hande, and go
 before unto iudgement, but some will*

¹ Iohn 4, 6

¹ Tim. 5, 24

29

AS THE SECOND

followeth, and the others slay, who
 though they tuleringe; and are neg-
 ligent, and busie their giftes for a
 season, yet committing themselves
 againe, and as it were reuising, doo
 afterwarde shew the fruits of their
 labour, and approue themselves to
 the Church of God; and of these he
 sayth in the words cleer following:
 Likeliſe ſome good workers are mani-
 feſt before men, and they that are not ha-
 ſe can be ſeene. So may wee ſay
 compariſing the brethren vnto this
 better sort of Miniſters; that though
 ſome of them ſometimes breake off
 from that courſe of ſtude, which they
 ought to continue, and ſleepe in the
 forgetfulneſſe of their duetie (as of
 both ſort of virgins, both the wiſe,
 and the fooliſh; it is ſayde they ſlepe;
 yet the brethren euen as he ſayeth
 Oyle in the Lampes, and he ſhall
 awaketh with them; and embrace
 the brethren, whome before he
 did not. And the good workes of
 their

4. 1. and 1.

4. 1. mi. T.

2. 1.

theiſe, which their ſinfulling
 appeares; and were manifeſt to all
 men, ſyn altered for a time, and
 carried into other behauiours, not be-
 ſeeming the ſourſe, which ſyn be-
 gan, *be not behid*, as a beeh ſtarts, but
 ſhall be ſerue to be ſuch as the
 laſt, as they were at the firſt. For our
 breake through all ſinnes, and paſ-
 ſion by the coueneit of the *omniſe* of
 ſinnes; *ſuffering all things, ſuffering all*
things, ſuffering all things, ſuffering all
things at the handes of our bre-
thren. And with a godlie ſorrow
 worketh repentaunce and reforma-
 tion for our owne offences towards
 them, *with great care, yea, with weeping*
of your ſelves; yea, with indignation;
yea, with fear; yea, with great deſire;
yea, with zeale; yea, with painefull
 for reconciliation till the Wrong Ci-
 uil be ſerue; and the content-
 ſion, though as harde to breake as
 the barre of a palace, be yet broken
 a ſunder, and our ſchules reunited

24. 11. 0

1. Cor. 13, 7

2. Cor. 7, 11

3. Cor. 7, 11

THE ONECOWD

in the loue of brethren. So all at
the last was forgiven, and forgotten,
benygne: *Joseph* and his brethren,
and their loue brast out in teares, and
they wept and reioyced, and kissed,
and embraced, and their hearts
were comforted in the loue of bre-
thren.

Gen. 45

The second consideration which
we haue of our loue, is the encrease
of the same.

1. Cor. 13. 1

Of the which the A-
postle is the fourth of the first to the

1. Thes. 4. 9

Thessalonians, writeth thus: But as

14

touching brotherly loue (sayeth hee) yee

need not that I write vnto you: for

ye are taught of God to loue one another:

1. Cor. 13. 1

Yea, and that thing verelie yee do on:

for all the brethren, which are through-

out all *Macedonia*: but, yee desir

you brethren: that you increase more and

more. We are not therefore to

stande as a stay in loue, but still to

walke forward from loue to loue.

For this is the way of the righte-

ous: and of it *Salomon* sayeth in the

fourth

John 13 of the Proverbs, The way of the righteous shineth as the light, that shal

Prov. 4. 18

grow more and more unto the perfect day. And the right love of brethren

is as fire, which still increaseth, and inflameth them with a certaine naturall affection and inclination to embrace one another, of which the Apostle in the twelfth to the Romans

saith, Be affectioned to love one another with brotherly love. And this affection or inclination cannot stay it self,

Rom. 12. 10

until it come to the highest degree of love, and leadeth vs to that which Peter requireth in the first Chapter of this Epistle, namelic, That wee

1. Pet. 1. 32

love one another out of a pure heart, vehementlie, or as our English translation giueth it, Feruentlie, with all the heart, and with all the soule, and with all the might: and so our love become zeale, which hath eaten vs vp, & we all in a zeale do love the brethren. Which condemneth (my brethren)

80 THE SECOND

the loue of these times; the last I
 thinke: in which it is come to passe
 as our Sauour foretold, that because
 iniquitie shall abounds, the loue of man
 nie, yea, manie brethren, I had al-
 most said towards brethren is waxen
 colde.

But (to come to the third and last
 point) whether wee loue little or
 whether wee loue much, according
 to the measure of grace which wee
 haue receiued, let vs yet loue puri-
 ly: and that loue which wee haue
 let it bee loue in deede. Not euery
 one (sayeth Christ) that sayth vnto me,

Mat. 7, 21. *Lord, Lord,* that is, which profe-
 seth himselfe my seruant, shall en-
 ter into the Kingdome of Heauen: but
 hee that dooth the will of my Father
 which is in Heauen. Not euery one
 that sayeth Brother, Brother, shall
 haue the prayse of true loue, but
 hee that will doo for his brother in
 deede. Not as Iosh, which salu-
 ted Amasa, and sayde, *Art thou in
 health*

2 Sam. 20,
 9, 10.

health my brother? and bee to keepe a mass
by the hand with the right hand, to kisse
him. But with his sword he smote him in
the fifth rib, and shedde out his bowels to
the ground. This was not loue, but
dissimulation, which ought to bee
farre from the loue of brethren. So
the Apostle commaundeth in the
welsh to the Romas, Let loue (saith
he) be without dissimulation. And Petet
in the first Chapter of his Epistle, re-
quie the brotherly loue vnfained,
with brotherly loue vnfained (saith
hee) that of a pure heart loue ye one ano-
ther sincerely. Therefore this loue
which killeth, & killeth, which mury-
rieth, and blurieth all on a day, is not
worthy of mention with the loue of
brethren, as to be so good as to
be so. Nor a better loue then this: a
better, I call it, because it doth no
harm, and yet is not good enough,
because it doth no good. If a brother
or a sister (saith Iames) be naked, and de-
stitute of daily food, and one of you say
vnto

Fained
loue.

Rom. 12, 9
8. 1. 2. 3.

1. Pet. 1, 2, 3

Idle loue.

Iam. 2, 15, 16

Into him, Depart in peace, be ye mar-
 med, and be ye filled: not withstanding,
 yet will they not those things that are
 needefull for the body, what helpe is
 This lip loue Saine James refuseth
 and Sainct Iohn will none of it, saying
 in his first Epistle and third Chap-
 ter, My little children, let vs see
 loue in word, neither in tongue only;
 but in deepe and in truth. And if there
 were no arieth in loue, with-
 out the deepe, if doo can, and doth
 it not.

And yet againe there is another
 loue not ariht, which doth some
 good, and leadeth to some duties
 which are profitable, but not for
 loue sake; but because wee receiued
 some good before, or may receiue
 profit by the same againe. And this
 we may call a seruile loue, because it
 worketh for wages and nothing els;
 and is no better, as our Sauour tea-
 cheth vs) but that sinners and Publi-
 cans may haue the like.

But

Seruile
 loue.

Matth. 5,

46, 47.

Luke 6, 32,

33.

But to leaue these loues, which are none of ours, & to note that which indeede the Apostle meaneth, it is a simple loue, pure, & voyde of all respects; & loueth the brethren for the brethrens sake. Of which we may say as *Salomō* speaketh in the fourteenth of *Proverbs*, of the sense and iudgement of the mind towards mirth, or mourning: *The mind* (saith hee) *acknowledgeth his own bitterness*, or what is better to it selfe: *and in the mirth thereof no stranger thing doth mixt it selfe*. That is, it trieth all things, and taketh what it loueth, & leaueth what it liketh not. And euen so this loue of brethren, it hath her proper iudgement, & nothing it aloweth but what is like hir self. It admitteth no respects of rich or poore; wise, or vnwise; strong, or weak; profitable or vnprofitable: but looketh to the brotherhood or company of brethren (as *Peter* requireth) & in the name of brethren; as *Christ* speaketh in the tenth of

Simple loue
p.

Prou. 14, 10

Matthew

Math. 10

Ezek. 3. 9

1. Tim. 1. 2

1. Cor. 11. 2

1. Cor. 11. 26

Matthew, that is, as brethren; and in the onely nature of Brethren; it embraceth them, and nothing in them besides. Paul salureth Timotheus; Unto Timothee my naturall Sonne in the faith; so calling him, because he had a true and a naturall faith. For there is a naturall faith, which bringeth forth a naturall love, of which we speak; and there is a bastard faith, of which is ingendred a bastard love of false Brethren. These also are amongst vs, but they are not of vs; and how little worth their love is. I neede not speake of the white of an egge, or a stick hath as much taste as is. And therefore as they lie in our way, needes we must deale with them, but still we steare them, as a quail mire that faileth vnder vs, & sometime or other they will deceiue vs. The Apostle in the eleuenth of the second to the Corinthians, & seeking vp all his perilles, to make uppe the heape, at last addeth this flint in the

amongst

amongst false brethren. And who of
 my Brethren; in casting up the
 summe of all our troubles, can leane
 on this, In perils of false brethren? or,
 if for the present wee can, the time
 may come that it may be added. For
 the broode of Ismael doth spawne a
 pace. Hee that ate bread with me, hath
 lift up his heele against me; saith Dauid,
 saith Christ. And how should any
 Christian looke for better? Most men
 saith Salomon in the twelfth of Pro-
 verbs) Do prayse each man his own kind-
 nesse; but who can finde a faithfull man?
 to wit, which sheweth so much, as
 hee saith he is. Thus many say they
 loue, but prooffe maketh all. *¶* Here-
 fore (saith the Apostle to the Corinthi-
 ans, in the second Epistle and eigh-
 Chapter) shew yourselues towardes them (to wit,
 this, and another brother sent vnto
 them) shew (saith he) towardes them;
 and before the Churches; the prooffe of
 your loue, and of the reioyning that wee
 haue of you, vpon some such manner

 And

And what prooffe or testimonie of our loue (my Brethren) shall I eaſe for heere? ſurely none at this time but this, which none will denie, but loue will yeelde it, or none at all; it is ſo light, it is ſo little: and yet I would to G O D our loue would yeeld it. And this it is, namely, that at the leaſt we would come together, and ſee one another, and talke together, as louing brethren, of our father, and of our mother, and of our elder Brother, in whome, and whole loue wee are adopted children; of theyr loue towards vs, and our faith towards them; as likewiſe of our loue one towards another; of our neceſſities, of our afflictions, of our ioyes and comforts, of our hope, of our happineſſe, & of the crowne of our inheritance laide vp in heauen, & further, to inſtruct, to exhort, to comfort, to admoniſh, and edifie one another: Without the which I ſee not how lone can worke.

worke. Wherefore the Apostle
 in the *verse* to the *Hebrewes*, ex-
 horteth thus: *Consider* (saith hee) *Heb. 10, 24,*
one another, to prouoke vnto loue,
and to good workes. Then hee shew-
 eth the meane. *Not forsaking* (saith
 hee) *the fellowshipe that wee haue a-*
mongst our selues, as the manner of
some is. And who are those some;
 but euen wee, which shoulde con-
 sider one another to prouoke vnto
 loue, and to good workes, which
 wee do verie little; and all because
 wee forsake the fellowshipe that
 wee haue, or should haue amongst
 our selues, each man contenting
 himselfe with himselfe, when law-
 fully and without let, wee might
 ioyne with many Brethren. Did
 Christ so, who neuer (almost)
 went without his Brethren? or, did
 Paul so, who so earnestly prayed
 for a journey to Rome, to see the
 faithful, *For I long* (saith he) *to see you,*
that I might bestow among you some spi-
rituall

with all gift; that you might be strengthened
 new, that is; that you might be comforted;
 (faithful out Translation) together with
 you. But the words of the Original
 I interpret thus, That there might
 be ioynt exhortation among you, that is
 that, I might exhort together with
 you, or, ioyne my exhortation toge-
 ther with yours. For this is the spiri-
 tual gift, which before each saith, the
 rest to bestow upon them; by their mutual
 faith that is, by each others gift and
 knowledge in the faith, or doctrine
 of faith, both their and his.
 But all are not Apostles, all are not
 ministers. Yea, but are all brethren,
 as the Thessalonians; and the Apostle
 in the first of the first exhorteth them
 to therefore exhort one another; and ed-
 ifie one another even as ye do. Which
 how can it be better done, then when
 we come together? Which though
 it be not alwaies, nor cannot be, yet
 as often as it may be, let it be, my
 brethren and when it may not be

1. Thes 5, 11

let it be, as it may. And howe is that?
 let the hand be the mouth, and the
 penne our speech; and our Epi-
 stles and Letters; as the liuely cha-
 racters of our hearts and mindes,
 let them present vs wnto the Brethe-
 ren. For I am ashamed (almost) to
 thinke that wee are not ashamed of
 so many bunches and bags full of
 Letters, written onely for the things
 of this perishing life, and scarce
 one or two in a yeere (if anie
 at all) sent, or receited of this
 kinde, I meane, concerning the loue
 of Brethren. As if neither Saint
Peter here, nor any Apostle besides,
 had euer saide; *Loue the brotherhood:*
 or, as if we could loue them, and do
 nothing for them, neuer so much as
 see them, speake with them, or heare
 how they do.

(36) And this (deerely beloued) ma-
 keth our greater and publike assem-
 blies (which what are they also
 but

but certaine holy communications
 betweene God, & his people, when
 either hee, by the word preached,
 doth speake vnto vs; or wee, by our
 prayers do speake vnto him?) this I
 say maketh them so colde and fruit-
 lesse, that afterwards wee putte our
 sparkles on the cold hearth, & singe
 our selues one from another, & haue
 not these priuate and lesser meetings
 betweene our selues, to confer of the
 things which we heard before. As
 if before we had assembled but for a
 fashion onely: which is not to as-
 semble, but to dissemble. *Paul,*

*Coloss. 2.5 though absent in the flesh, yet was pre-
 sent in the spirit, reioycing (as him-
 selfe sayth) and beholding the or-
 der of the Colossians in comming
 together. But wee, as present
 in the body, but absent in the
 spirit, (which is absence indeede)
 haue no such ioy in the vnities and
 societies of our holy Brethren.
 Whereby*

Whereby wee euen hazard the loosing of our Fathers blessing : who loueth to call vs, and to see vs together, and then, and there to blesse vs; as *Iacob*, his' children: whome *Gen. 49, 1, 2* hee called together, and then hee blessed them. For this is a promise to the plurall number, not so expressly giuen vnto the singular: *Where two or three are gathered together in my name, there am I in the midst of them.* *Matt. 18, 20* And in the hundred thirte and third *Psalme*. Beholde *Psal. 133* (sayeth *Dauid*) howe good and pleasant a thing it is brethren, to dwell together in unitie. It is like the precious Oynement vppon the heade, that ranne downe vnto the bearde; euen vnto *Aarons* beard, and went downe to the skirtes of his cloathing: Like as the dewe of *Hermion*, which fell vpon the Hill of *Sion*. And why so precious? and why so pleasaunt? The reason is added: *Verse 3.* For there (this worde hee vseth significant-

nificantlie, and as we say, emphaticallie) *there*, as if hee sayde, *there*, and not else-where, as *there*, *The Lord promiseteth his blessing, and life for evermore.*

Jude ver. 11 *Balaam* beguiled with the wages
 Num. 22, 18 of vnrighteousnesse, would haue
 cursed the righteous. And yet hee
 cryeth out: *Let my soule die the death*
 Num. 23, 10 *of the iust; and let my latter ende bee*
like vnto theirs. All would die the
 death of the brethren; and manie
 professe the faith of brethren: but
 all will not liue the life of the bre-
 thren, for the life of the brethren is
 their loue, which dieth not, but li-
 ueth euer. As *Paule* sayeth, *Nowe a-*
 1. Cor. 13, 13 *bideth faith, hope, and loue, euen these*
three. But the chiefest of these is loue.
 For it abydeth nowe, and euer.
 Whereupon *Saint Iohn* concludeth
 thus, (and with this I conclude al-
 1. Iohn 3, 14 *so.) By this wee knowe that we are trans-*
lated from death to life, because wee loue
the

SERMON.

210.

the brethren. For wee and our loue
must liue together.

The God of peace, and loue, en-
crease this loue, and knowledge in
vs, and present vs blamelesse in his
sight, through Iesus Christ: to
whom be prayse for euer.

Amen.

FINIS.